

MEMOIR OF CAROLUS M. DE VEIL, D. D. 279

THE

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Biographical Memoir of Carolus M. De Veil, D. D.

To the Editor of the Baptist Magazine.

AS Example speaks louder than Precept, the publication of some biographical sketches of our deceased Worthies may serve to animate the languor of many, who in the present day, seem to hold our peculiar tenets as Calvinists and Baptists with so loose a hand, as though it were not worth preaching about them, much less enduring calumny and suffering on their account.

The following account of a Baptist Minister who preached in London upwards of a century ago, appears to me a striking illustration of the Scripture which declares that the path of the Just is as the shining light, shining more and more unto the perfect day. That all who read this may give themselves up to be guided by the word and the Spirit into all truth, is the desire and prayer of

Yours respectfully,

Ben. Shephard.

Carolus Maria De Veil, D. D. was born at Metz of Jewish parents, and educated in that religion. But by perusing the prophetic part of the Old Testament, and comparing it with the New, he was led to embrace Christianity. This so enraged his father, that with a drawn sword, he attempted to kill him. His great abilities soon advanced him to considerable preferment. He became a canon regular of St. Augustin, Prior of St. Ambrose at Melun, and Professor of Divinity in the University of Anjou. In 1672 he published a commentary on the gospels of Mark and Luke, in which, besides a literal exposition of the text, he took opportunity to defend the errors and superstitions of the Church of Rome. This so advanced his reputation, that he was appointed to assist in writing against the Hugonots, the then main adversaries of the Catholics in France. This employment led him to examine the controversies between the Papists and Protestants, to whose principles

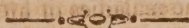
he had been hitherto a stranger ; and finding the truth on their side, he freely followed the dictates of his mind. However, to prevent the consequences that were likely to attend a change of his principles, he fled to Holland, where he abjured Popery in 1677, and soon after came over to England. Here he soon became acquainted with Bishops Stillingfleet, Compton, and Lloyd ; Drs. Tillottson, Sharp, and Patrick ; and other Clergymen of the greatest dignity and worth. He was soon admitted into orders in the Church, and became Chaplain and Tutor in a family of distinction.

In 1678 he revised his commentary on Mark and Luke, and in the following year published a literal explication of Solomon's Song, which he dedicated to Sir Joseph Williamson, President of the Royal Society. This work was so well received, that he was encouraged to proceed in expounding the other parts of the sacred writings. Upon this he published in 1680, his literal exposition of the Minor Prophets, which he dedicated to Lord Chancellor Finch. These publications so strongly recommended him to Dr. Compton, Bishop of London, that he gave him all possible encouragement, and granted him free admittance, at all times, into his library. There he met with some writings of the English Baptists ; and the arguments they made use of appearing to him to be founded on the word of God, he, without hesitation, embraced their opinions.

Such a proselyte as Dr. De Veil, brought no small honour to the Baptists. *But he lost all his old Friends, as well as his employments*, with the exception of Dr. Tillottson, who valued men for their merits, not for their opinions. Not long after this change in his sentiments, he wrote his literal explanation of the Acts of the Apostles. It was printed in 1684, and in 1685 was translated by the Author, from the Latin into the English language. In this piece, he vindicates the principles and practices of the Baptists, with much learning and judgment. After this, Dr. De Veil practised physic for his maintenance, and he received an annual stipend from the Baptists, till his death. As he was not a perfect master of the English language, he never succeeded as a preacher. He was, however, a grave and judicious Divine, a skilful grammarian, and a pious good man.

He was for some time Pastor of a Particular Baptist Church, in Grace-church Street, whose former Minister renounced his religion through fear of persecution, and soon after destroyed himself in the greatest horror.

Thus have we seen the “Force of Truth,” when the heart is surrendered to the guidance of God’s Word. It subdues the stubborn prejudices of a Jew, and induces him to embrace Christianity, from the evidence afforded by the Scripture only. It next impels him to forsake the anti-christian tenets and ceremonies of a corrupt Church, for more scriptural faith and practice ; but being still desirous of and seeking after that Christianity which in principle and practice is derived *solely* from the Scriptures, and resting on the foundation of the Prophets and Apostles, Jesus Christ being, in his doctrine and example, the chief Corner Stone ; he proceeds in his investigation until he fulfils that divine declaration, *Thus it becometh us to fulfil all righteousness* ; and afterward preaches the truths he has embraced, renouncing the honours and emoluments of the National Church, and the friendship of many of its dignitaries ; or rather submits to their rejection of him with christian fortitude, dares that persecution which his predecessor dreaded ; and at length is maintained by his exertions in a secular calling and the aid of his Christian Brethren ; but still possessing what is infinitely more precious than gold which perisheth, and infinitely more desirable than all the honours or applause which monarchs or dignitaries can bestow, *The answer of a good conscience towards God.*



The condition of Sinners should excite pity and exertion.

THE condition of men who are not under divine influence is pointedly and significantly marked in the Scriptures of truth. “The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him, neither can he know them, because they are spiritually discerned.—Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.” Such is the awful depravity of human nature, that the carnal mind is said to be enmity against God, which is discovered in a great variety of ways, and fully justifies the declaration of the Prophet, “The heart is deceitful above all things, and desperately wicked.” He who knoweth what is in man declared, “Out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy,

my, pride, foolishness." And but little information of the history of past ages, or of our own age, is necessary to convince us of the truth of this declaration. If, indeed, we have any knowledge of our own hearts, nothing more is necessary to justify the above description. What has sin done? Man, who was made in the image of God, is by the fall, become the slave of sin, the child of the devil, the heir of hell. Miserable creature! without God, and without hope in the world.

The Scriptures also, with equal plainness, declare the awful condition of all those who die in this state. Oh! who can think upon that condition without being seriously affected? Draw aside, my soul, the thin veil which separates between the wicked here and those in hell; and by the help of the most striking and significant language of revelation, look upon the miseries of the damned. Here thou mayest see wretched, miserable souls, struggling and groaning in devouring fire; in everlasting burnings; without the least hope to alleviate their misery. Oh! the thought of *Eternity*, how it aggravates those miseries. The vengeance of *eternal* fire! Oh! how it burns!

But turn, my soul, from the thoughts of this most lamentable condition, to the glorious Gospel of the Son of God; and here a bright scene will open to thy view. Here thou wilt find a balm for all the maladies of human nature, a remedy for all its woe. Here we read of pardon, peace, and eternal life, as the gift of God, through Jesus Christ. Here we discover the boundless love of God to perishing sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this most stupendous plan for the recovery of our fallen race, the perfections of the Deity shine with lustre dazzling the eyes of angels. Herein God commendeth his love towards us, in that while we were yet sinners Christ died for us. Blessed Saviour! thou wast infinitely and eternally rich, yet didst for our sakes become poor, that we through thy poverty might be made rich. Our ruin was upon thee; thou didst become our kinsman Redeemer. Thou wast wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon thee, and by thy stripes we are healed. Jesus obeyed the law which we had broken, and is become the end of the law for righteousness to every one that believeth. He died to satisfy the justice of God, and arose from the dead for the justification of his people; and ever lives

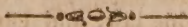
to make intercession for transgressors. He is therefore worthy to receive Blessing, and honour, and glory, and power for ever and ever. Angels and men may now sing, Glory to God in the highest, and on earth peace, good will towards men.

This is the blessed gospel, the preaching of which Jesus has committed to his ministers, and shall they not feel the importance of the trust? Shall they not with fidelity and perseverance prosecute the great ends of their ministry? Shall not the misery, the dreadful misery, to which sinners are hastening excite their pity and compassion? Shall not the shortness of time, the promise of success, the motives of gratitude, the glory of God, unite to make us active? Blessed Saviour, didst thou leave thy glory, become a man of sorrow and acquainted with grief, and so divest thyself even of conveniences, as not (in all the wide creation) to have where to lay thine head—Didst thou sweat great drops of blood in the garden, and expire upon the accursed tree for the redemption of sinners, and shall thy ministers have no kindred feeling? Forbid it, Lord, teach us to follow thy zeal, and live but to abound in thy work. Sinners, your welfare shall engage our time, our talents, our studies, our prayers, our sermons. In this important employ we will spend and be spent; if we may, by the blessing of God, be useful to open your eyes, and to turn you from darkness to light, and from the power of satan to God; pain shall be pleasure, labour shall be rest, poverty shall be riches, ignominy and reproach shall be our honour, yea, we will not count our lives dear, so that we may accomplish the object of our ministry.

Gracious Saviour, communicate of thy Spirit, help us to catch the heavenly flame. Give us to see the travail of thy soul, in thy blessing upon our labours. Enable us to endure the toils of our ministry, as seeing him who is invisible; having respect unto the recompence of reward. Enable us to be faithful unto death, that we may both save ourselves and them that hear us.

Dereham.

G.



Comfort for Believers.

Comfort ye, comfort ye my people; saith your God, is the language of inspiration. Fellow Christians—believers in Jesus—Let what will happen to nations, empires, or worlds, we

have authority, in all possible circumstances, to say to the righteous, It shall be well with him. Numerous are the sources that you have to derive comfort from. Indeed, numerous as your sources of comfort are, they none of them exist in yourselves, nor yet in any creature, viewed abstractedly. The grand fountain from whence all your comforts originally flow is God : and though, as to this matter, barrenness is written upon you and upon every other creature ; in God, the triune God, in that God who is your God in covenant, there are not only sources of comfort, *numerous* sources of comfort which are *inexhaustible*, but numerous sources of *inexhaustible* comfort *for you*. The sources of comfort which there are for all believers in God, are so numerous, that we must not pretend so much as to mention them all. We will just, however, glance at a few of them ; and whilst we are attempting to remind you of them, may God impress on your minds a powerful idea of their vast importance, and indulge you with the brightest and most unclouded evidence of personal interest in them. The everlasting love of God lays a solid foundation for your comfort and joy. This is the ground of all your felicity. Your election to holiness and happiness ; the gift of Jesus Christ to and for you ; and the everlasting covenant of grace, are all blessings, which proceeded from this, and these cannot fail, at least, when you are indulged with any comfortable evidence of interest in them, to make you glad. 'Tis because God has loved you with an everlasting love, that, therefore, with loving kindness he has drawn you. This love, remember, is free and unchangeable, and what nothing in heaven will, and nothing in earth or in hell can separate you from.

In Christ Jesus, your adorable Redeemer, you have the most solid ground for comfort and joy. In him there is pardon for the guilty, strength for the weak, courage for the timid, life for the dead. What though your own righteousness is but as filthy rags ; yet the righteousness of Christ, in which you are interested, which was wrought out by him as your representative, and is imputed to you, is every way answerable to the demands of the divine law, and capable of justifying you in the sight of a holy God. What though of yourselves you can do nothing ; you can, nevertheless, do all things, that are necessary to be done by you, when strengthened by him : and from his compleat atonement and glorious satisfaction, you may derive solid support, when all the comfort arising from your own frames and feelings are melted away like snow before

the sun. When your own good works, instead of affording you comfort, or giving you any degree of courage at the foot of God, only cover you with confusion, and make you ashamed to lift up your eyes to the place where his honour dwelleth; the consideration of the intercession and incense of your Redeemer, who does, as it were, pray over your prayers again, and who recommends your persons and your services to God, is sufficient to animate and invigorate your souls, and to influence you to come boldly to a throne of grace, that you may obtain mercy and find grace to help you in time of need. Though you have *nothing* in yourselves, you possess *all things* in Christ. Though absolute emptiness is *your* characteristic, considered in yourselves, in *Christ* you have a fulness which is inexhaustible. Though you are changeable, and liable to numberless fluctuations, in one view, and in another, yet Christ your surety, your all in all, is the same yesterday, and to-day, and for ever. Rejoice, therefore, in Christ Jesus.

The covenant of grace is a source of comfort to all real christians. In this good David of old rejoiced; and in this should you rejoice. This covenant was made with Christ, as your representative, on your behalf. He is the mediator and the surety of it, and he has confirmed and ratified it by his own blood. It will not come to an end, as all human covenants sooner or later do, nor is it, like many of them in various respects, defective; for it is a covenant, which as it existed from everlasting, so it will exist to everlasting, and it is wisely ordered in all things and sure.

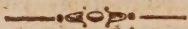
The work and office of the Holy Spirit, moreover, lays a firm foundation for your comfort. He is able to carry you through the most difficult duties; to support you under the heaviest trials; and to render you superior to and victorious over the most formidable enemies; and to whatever difficulties and distresses he may see fit in any circumstances to leave you, he will not give you over to utter destruction, nor suffer any of your enemies absolutely to triumph over you, for he is engaged, by his almighty power, to keep you through faith unto salvation.

From the promises of the gospel may be drawn abundant matter for your joy and consolation. There is not a case you can be in, but there is a promise in the gospel adapted to your case, or, at least, that comprehends it. There are promises which relate to your bodies; promises which relate to your souls; promises which respect your welfare in this world; pro-

mises which respect your welfare in the world to come ; promises which are exceeding great and precious ; and all these promises are confirmed and ratified by the blood of the great Shepherd and Bishop of your souls ; they are all yea, and all amen, in him.

In a word, you, O believers, must have *solid ground* for comfort ; must have, of all people, the *most solid ground* for comfort, seeing the omnipotent God is your God for ever and ever, and will be your guide even unto death.

J. G.



Cursory Reflections on Heb. xii, 26, 29.

Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

By receiving a “kingdom” we understand the dispensation of the gospel in distinction from that of the *mosaic economy*. The latter, which consisted principally in types and shadows, was to give way to the former. Its blessings are substantial, they cannot be shaken, and therefore must remain. Rich free and sovereign *grace* form the distinguishing features of the gospel. Here the love of the Father, the love of the Son, and the love of the Spirit are made known. The benevolence of *Jehovah* is rendered conspicuous, and the kindness of his heart is infinitely amiable and engaging. “The Lord is *good* and his *mercy* endureth forever.” “He will give *grace* and glory, and no good thing will he withhold from them that walk uprightly.”

Observe, I. *The principle of grace is necessary to the practice of holiness.* Without it no man can serve God acceptably. The best *form*, is a mere carcase without animation, putrid and abhorred. Graceless devotions, however, are *better* than no devotion ; for though they are *unacceptable* to God, yet they serve to *restrain* men for a few hours : and those lips are made to say good things which otherwise would be saying things foolish, injurious, and bad. *Grace* is necessary to *renew* the heart, and to *sanctify* the affections. By nature the heart is carnal, worldly, proud, and “deceitful above all things.” It must be *renewed*. We must be born of the Spirit.

Grace is necessary to *subdue the will*. The will is stubborn and refractory as the wild ass's colt. It is not easily tamed. The discipline of the schools, the wise sayings of philosophers

are very good, but they are *insufficient* to restrain, subdue, and regulate the human will. But *grace* can do that which nothing else can. When self-will was mortified in Paul, he said "By the *grace* of God I am what I am."

Grace is necessary to *fix the attention* to objects *worthy* of it. The attention is often fixed, and rivetted too, but, alas! upon very *inferior* objects. One man's attention is fixed upon a *woman*. She becomes the *idol* of his breast. He sacrifices every principle of virtue at her shrine. Even the royal disciple of John the baptist will forsake his divine teacher and indulge in the criminal embraces of an *Herodias*! Another man's attention is fixed on *gain*. Gain with him is *godliness*! The love of *money* is the root of all evil; and he *waters* that root every day. Instead of *eradicating* it, he *cherishes* it. When *gain* is in view, he treads on every sacred principle, on every moral virtue, and on every social affection, in order to obtain the idol of his heart. Another man's attention is fixed on *pleasure*. Whatever promises enjoyment wins his heart, and after it he goes. Plays, shows, company, entertainments, balls, races, women, and wine; but alas! in the ardour of pursuit, he drops and dies! Other men fix on *other* objects, *philosophy*, *literature*, *sciences*, and so on. But *grace* is necessary to fix the attention on—the *Creator* of the universe—the *Redeemer* of men—the blessed *Comforter*—the *method* of salvation—the concerns of the *soul*—the *kingdom* of God—the misery and the bliss of *eternity*.

Grace is necessary to *sustain the soul*. Natural fortitude may go a great way, yet fall short, it may do *much* but not *enough*. Religion is a *warfare*. No man ever went to heaven but it was in the way of *conflict*, "through much *tribulation*." Enemies are numerous; corruptions are powerful; satan is malicious; his *depths* are profound; his snares are many, and laid with peculiar art: they are not to be discovered but by much attention and watchfulness. If we would be secure we must "take heed:" and, that we *may* take heed, we must have *grace*. Now in the fulness of *Christ* there is *grace* in abundance: "seek and you shall find, ask and it shall be given you." When a supply hath been obtained, *more* may be had, "He giveth *more* grace." The soul would sink but for *grace*. This fortifies the mind to sustain the shocks of *adversity*. This, as *ballast* in the vessel, keeps the soul steady during the storm. It supplies patience to the heart. "In your *patience* possess ye *your* souls."

Grace is necessary that the christian may grow—may shine—may *ascend*—and, that his services may be acceptable. Grace is as necessary to the Christian as *water* to the *plant*. Can a plant thrive without water? Will it put forth buds? Will it produce blossoms? Will it bring forth fruit? No christian will grow without grace. He may wither but he cannot thrive. Grace is as necessary to the Christian as *oil* to the lamp. Will the lamp burn without oil? Will the oil which it consumed last week cause it to shine this? No there must be a fresh supply. Brethren, “Let us have grace.”

Observe, II. A *reverential awe* of the divine majesty should solemnize our minds in all our approaches to him. There are *three* things which are abominable to God in religious services, and yet they are very common. An ignorant *superstition*—an arrogant *freedom*—and a spirit of *lukewarmness*.

An ignorant superstition. This is the soul of some men's religion. They venerate old customs; their fathers professed this religion, and they have no other reason for professing it. Some of these superstitiously believe that a *good friday*, or a *christmas-day* has more sanctity than all the 52 *sabbaths* in the year! * Superstition has given birth to a thousand *ceremonies* which God never commanded, and which, for that very reason, he cannot approve.

An arrogant freedom. Men forget that they are men, that they are *criminals*, that their lives are *forfeited*, that their only hope rises from the mercy of him whom they have offended. Men forget that God is their *Creator*—their *Sovereign*, and their *Judge*. Hence the levity of their devotions. They handle psalms and hymns, prayers and chapters as *gamesters* handle dice, or shuffle out the *cards*! Perhaps with less anxiety and concern! Petitions are delivered to a *king* with great solemnity, and an awakened anxiety. In religious services, in public and private devotions, we address not a king but a God!

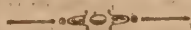
A spirit of lukewarmness. When cool indifference sits upon the mind, when a certain *listlessness* possesses all the powers of the soul, we may be sure of this, there is very little to be done, there is very little to be expected. I hardly need say, this indifference is odious to *Jesus Christ*. See Rev. iii.

It is not enough that we render God service, but it must be *acceptable* service. Otherwise our exercises are but like one who “beateth the air.” A *graceless man* may attend to all

* A man, of this cast, at *Chesham*, said, that he thought “it was his duty to go to the *parish* church, if there was only a *dog* in the pulpit!”

the outward forms of religion, and even maintain a party zeal, perhaps rise high in the estimation of others ; but a graceless man can never render holy and acceptable services to God. He cannot do this, for his heart is secretly at *enmity* with God, he has never been reconciled to God, he must therefore “ be born again,” he must be renewed in the spirit of his mind ; he must have *grace*, and *then* his services will proceed from love. Till then *the pride of his heart* is the *poison* of all his services. Self-righteousness is a very gangreen to the soul. The *pharisees* were very zealous in religious services, and yet the pharisees were an abomination to God. There is oft-times a kind of *grudge* in the services of a graceless man, which renders them insipid or worse. He considers not what he shall render or how much he *can* do for so kind a Master ; but how little will satisfy. There is, says he, no occasion for so *much*, God does not require it. With him sabbath-day services must not be *too many*, nor *too long* ; and as for week-day services, they are perfectly out of the question ; they are cut out of his creed, as wholly superfluous. He has something else to think of and to attend to, which he conceives of more importance ! Now, we will not say, that such a man does not serve God at *all*, but he serves him without *ardour*—without *delight*—without *zeal*—without *grace*.—Brethren, let us have *grace* whereby we may serve God *acceptably*.

(to be continued.)



A hint to those who write for the Obituary.

I have observed in several of the accounts given, both in the Baptist and Evangelical Magazines, of the last hours of departed christians, some things, which, from their nature, could not profit any of the readers ; but which have, I doubt not, produced injurious effects with some whose delicate situation rendered them liable to painful apprehensions. In writing the last experience of a christian female who died in child-birth, or soon after her delivery, is it necessary that the writer should record that particular circumstance ? May not all that is necessary for edification be related without even hinting at any thing that could lead the female reader, who is in a state of pregnancy, to suppose that the deceased did not survive that period of danger to which the reader anxiously expects, her-

self, soon to be brought ? I know certainly that some females have suffered much in reading the obituary, in different magazines, where that which I have alluded to has been plainly related ; and I trust that in the Baptist Magazine females in such trying circumstances, will, in future, be spared from suffering pain from a publication which they may peruse with a view to their spiritual good.

S. M.

The Officers of a Gospel Church.

THE Officers of his Church are appointed and furnished by God our Redeemer, for its edification, strength, beauty, and happiness ; and are chosen and set apart, with solemn prayer, by the vote of the church, to promote the general welfare of that society to which they belong.

There are two classes or orders of officers in a christian church. The first is appointed and ordained to represent the whole system of truth in the law and gospel, in the most striking and amiable light to the people, and to lead the worship of the whole church, in all its branches, to administer all public ordinances, and to take the sense and votes of the church with respect to the admission of new members, and to execute every part of the people's determinations. The other order of officers have the honour to be ordained of God our Saviour, to represent his compassionate heart to the poor of the church ; and also to represent and express the affections and bowels of the church to their pastors, that they may be supplied with a competence of temporal good, and rendered easy and happy in their studies and labours.

With respect to the character and office of christian preachers ;—there are no men in the whole world who are dignified in the scriptures with such a variety of names and titles as gospel ministers ; and every name and image under which they are represented, implies some excellence. A brief view of their qualities and duties, may help our readers to discern the respect that is due to them, and give them that attention which their work and their great Lord demand.

They are stiled Labourers, and they must work—Servants, and they must obey their divine Master—Watchmen, and they must keep awake, and be full of eyes within and without—Overseers, and they must inspect—Workmen, and they must

study to approve themselves to God, that they may not be ashamed—Husbandmen, and they must cultivate the field of God—Shepherds, and they must feed the sheep and lambs of the flock—Householders, and they must provide for the family—Builders, and they must edify—Stewards, and they must be faithful—Soldiers, and they must valiantly fight—Elders, and they must be serious and grave—Oxen, and they must be patient in labour—Eagles, and they must soar towards the sun of righteousness—Lions, and they must be full of courage and fortitude—Cherubs, and they must plough—Seraphs, and they must burn with zeal for God—Lights of the world and stars in the church, and they ought to shine to the honour of their Master—Fathers, and they must be tender—Nurses, and they must be gentle—Saviours, and they must proclaim salvation—Justifiers, * and their glory is to turn many to the righteousness of Christ for justification—Ambassadors, and they must be wise and noble—Earthen Vessels, and they must be humble—To crown all, and to lift the character of a gospel minister to the highest pitch of honour, they are stiled Angels—Angels that have power over fire, *Rev. xiv, 18.* Angels that stand in the sun, *Rev. xix, 17.* i. e. in the full noon-tide blaze of the sun of righteousness. Angels are wise and illuminated creatures, so are true gospel preachers—Angels are holy creatures, so ought gospel ministers to be—Angels are active zealous creatures—Angels are affectionate and generous creatures—Angels love to gaze incessantly on the person, offices, and glories of Christ—Angels love to attend upon and minister to the children of God, so do gospel ministers—Angels rejoice at the conversion of sinners—they watch over God's people in their infancy—have brought food to the saints—assist in healing diseases—direct and guard the saints of God in their journies—keep off dangers—make known the mind and will of God to men—comfort saints in distress—repel the devil's temptations—attend the saints on their dying beds—and will attend their Lord when he comes in all his glory to judge the world at the last day—and in these instances the work of gospel ministers resembles the work and duties of angels.

And now having all these images, labours, and services in one view—what cordial esteem, what ardent affection, what encouragement, attention, succour, and support, ought the people to afford to their pastors, who are zealously ambitious to fill up these characters?

J. R.

* *Daniel xii, 3. original.*

On Family Religion.

RELIGION ought to be the main business of our lives ; and religion in the family and the closet makes a considerable part of the christian life. It is here, if any where, that the true christian will be distinguished from others. While many content themselves with such public exercises as fall under the eye of the multitude, the language of his heart is, *As for me, and my house, we will serve the Lord.*

There is reason for painful apprehensions that these duties are not so generally and uniformly regarded as they ought. Many wholly despise and totally neglect them, as accounting them unfashionable and puritanical ; and others who more particularly profess to be the followers of Christ, though they may not lay them wholly aside, yet, it is to be feared they give them but a very negligent and superficial attendance. These things wear a melancholy aspect, and must give pain to every pious heart. And though we hope better things of many, yet viewing the temptations, difficulties, and discouragements encountered in the exercise of these duties ; a word of caution, direction and encouragement, may not be unseasonable.

FAMILY RELIGION includes not merely a single act of devotion, but extends to the several duties which devolve upon us as the heads of such collective bodies. Its exercises might perhaps be rendered more pleasurable and advantageous by considering its different branches, and so managing our affairs as to give each branch its proper place. Catechizing and privately instructing at seasonable opportunities, we presume, would be but fulfilling the trust we owe to our domestics. Ignorance, prejudice and pride, are the attendants of human nature ; all concur to render instruction necessary. Let us inform them of their condition as fallen creatures, the impossibility of enjoying God in such circumstances ; with the necessity of a divine change in heart and life : let us instruct them also in the riches and freeness of the grace of Christ, and his sufficiency and suitableness to persons in their circumstances !

Reading some part of the holy scriptures should be an ordinary part of our family worship. Christians are not only to search the scriptures daily for themselves, but to read them, or cause them to be read in their families ; and that constantly and carefully. There is no instruction like that which is derived from the word of God. It was of old enjoined Israel, saying, *Ye shall lay up these my words in your heart, and in*

your soul ;—and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. It is recorded to the honour, it should seem, of Eunice the mother of Timothy, that *from a child he had known the holy scriptures.*

At proper seasons it might assist our devotion, and keep up a greater variety in our worship, to *sing* a few verses of a psalm or hymn. Such a practice, where it may comport with family circumstances, and can be conducted with order and regularity, may be of an enlivening tendency ; but where it is otherwise, it is better omitted, as it would add neither solemnity nor sweetness to our worship.

At all events family *prayer* must not be omitted, on any avoidable account whatever. Let it be regular and constant ; and this, we apprehend, it cannot be, unless it be *daily*. Christ taught his disciples to pray for spiritual blessings as often as they prayed for their *daily* bread. On many accounts it is suitable to begin and end the day with prayer ; in the morning to acknowledge God's watchful care through the night, to intreat his presence and blessing through the ensuing day ; and at evening to adore him for the bounties of the past day, to bewail our imperfections, plead his divine promises, and commit all our concerns into his hands. Prayer is the key, which in the morning opens to us the treasures of God's mercy, and in the evening shuts us up, as it were, under his protection and safeguard.

It is difficult to give particular directions respecting the most proper mode of conducting this service. Person's circumstances and occupations are so various, that perhaps no determinate rule could be given to which all families could accede. Only in general, it may be observed, that such a season should be chosen as is least liable to interruption ; and when all, or most of the domestics can attend. Christian Masters should beware especially of putting off the service too long, lest the world engross those thoughts that should be otherwise employed. If the mind be once keenly set on worldly concerns, it will exceedingly damp and deaden the heart to holy duties. As earth cast upon the fire puts it out ; so the world, when it spreads over the affections, must strangely damp that holy flame that should ascend up to heaven in our sacrifices. It is not easy to rise under a heavy load ; nor to summon the soul in a moment from the world, to attend upon God with becoming solemnity and spirituality. God requires, and is worthy of the first-fruits

of our time, attention, and affections. Never let us offer him the lame and the blind in our sacrifices ; but go when we can wait upon him with most freedom of spirit.

At evening as well as morning prayer, late services should as much as possible be avoided. How unfit are we for the worship of God when our animal frame is nearly exhausted, and our senses in a sort locked up ; with what pleasure can we reflect upon those services in which the bodies of at least some in the family, even while prostrate before the Lord, have been overcome with drowsiness !

If part of God's word be read, and singing as well as prayer be introduced into family worship, care should be taken that it does not run to an inconvenient length. We apprehend that some good people have protracted their prayers far beyond the bounds of prudence ; as they not only weary and disgust many of their domestics, and so render the service irksome ; but likewise go beyond the fervour of their own affections. Hence it is that a disagreeable languor, and unpleasing tautology are generally the attendants of such services. It becomes Christians to be more particular with respect to the solemnity and spirituality of their devotions, than the length to which they shall be extended.

Let believing Masters view themselves as prophets and priests in their respective families ;—As prophets, to give them instruction, rebuke, exhort, admonish ; not being indifferent to immoralities in servants, for if let alone, they may bring the children to ruin. Read the 101st psalm upon this subject ; it is an excellent psalm upon family government.—As priests, to collect the offerings, the guilt, the miseries, the necessities of their families, and present them before the Lord. When such approach the throne of grace, they will think with holy Job, *It may be, that my sons, or servants, have sinned against the Lord.*—It may be some of them never pray for themselves. They will make those cases their own which once were their own ! While they have a God to go to, they will say with Samuel, *God forbid that I should sin against the Lord, in ceasing to pray for you !* While thus presenting the offerings of their families, let them take encouragement from the many great and precious promises, the purport of all which, is, that *God never said to the seed of Jacob, seek ye my face in vain.* Let them keep their eye also upon the blood of sprinkling ; never forgetting their great high-priest, through whose intercession all their prayers are accepted, and all Jehovah's promises fulfilled.

R. H.

CHRISTIANS, especially members of the same church, ought to unite together. Brethren, let it not be said, that your 'contentions are like the bars of a castle;' that you cannot yield; but let it be seen, that you are like 'willows by the water-courses,' whose pliant branches gently bow, and mutually yield to embrace each other. Unite together, and meet, as opportunity shall offer, not only for public worship, but also for social duties; for remember, the various services which ye owe each other, can never be performed, unless you meet and unite together; if you keep at a distance, how are you to unite in prayer, edify, and watch over one another? Social meetings are very profitable; and where they are neglected, we generally find a want of zeal for God; such churches seldom flourish, but on the contrary we generally see the members of such a society grow cold and lifeless: christians, like burning coals, soon lose their warmth and fervor, when parted from each other; but bring them near together, and each conspires to give and receive a mutual glow, so that the whole is all on fervent flame. Meet together, for prayer and conversation: how often has it been seen, that a company of christians, who met together dull and stupid, carnal and lukewarm, destitute of the spirit of devotion, and having neither heart nor tongue for God, have had their cold affections warmed, their hard hearts made soft, their languid hopes revived, their beclouded evidences brightened, and their mouths filled with heavenly praise; and have parted full of joy. While one relates the pleasing story of his conversion, with melting heart, and flowing eyes, another, eager to receive the whole, thrusts forward his head big with expectation, while he feels his sympathetic soul kindle into love; a third communicates his spiritual experiences, and declares the gracious dealings of God with his soul; and while his lips, seasoned with grace, rehearse the wondrous tale, his brethren, reminded of former seasons, find their dying hopes revive, the clouds of darkness flee away, and they cleave, in love, to God and one another. Behold, how good and how pleasant it is for brethren to dwell together in unity! Forsake not, then, the assembling of yourselves together, as the manner of some is.

Trivet's Christian Duties.

Papers from the Port-folio of a Minister.

Pleasures of Social Worship.

I HAVE heard four excellent sermons, since last sabbath morning; had my health permitted, should have heard more; gospel preachers abound here; what a blessing! O how grateful to the soul, that hungers and thirsts after righteousness, to worship the Lord, in the beauty of holiness; to join an humble, an attentive, pious congregation, in prayer, and praises, to hear the word of God in its original purity; to dwell in the light of his reconciled countenance, and meet his smile, (the smile that illumines heaven) in his sanctuary below!

'Tis heaven on earth, 'tis heaven above,
To see his face, and sing his love.

We, who can do nothing of ourselves, whose best works are very imperfect,—do we seek with all diligence, to be arrayed in the white robe of a Redeemer's righteousness? This is a necessary question to ask ourselves often. Do we place no more dependance on what the world calls our acts of charity, or goodwill, &c. than on the worst of our sins? My Sarah, I have discovered that we cannot possess too much humility, that as we grow in grace, we grow better acquainted with the deceit, and desperate wickedness, of our own hearts. No argument, however persuasive, or powerful, nothing but deepfelt conviction can induce us, to confess that we are covered with "wounds, bruises, and putrifying sores." O how closely is sin interwoven with this flesh, it flows through every vein, and centres in the heart; forms our very prayers, obscures our sight, and taints every other sense with its contagious influence; and during the dreadful malady, we think ourselves quite well; till grace new-creates, and points out the dangerous tendency of our disease.

Let us, my beloved, anticipate heaven, by incessant praises of the glorious scheme, that brought about our salvation; what, if we *feel* a little *here*; yet the terms are *easy*, because *love* made them; and the reward is as great, as it is unmerited, and free. *The rich purchase of Emmanuel's blood, the free gift of Infinite Love.*

Letters to a Sister.

Diary Thoughts.

Sunday Noon.—In great pain—disposed to preach again on a new text—*She answered it is well.* That is, God is *wiser* than I am. He knoweth the way that I take, and when he hath tried me I shall come forth as gold. He knoweth how to bring good out of this evil. What can he take away that he cannot make up to me? Pain, loss, solitude—what are ye? The way home! He knoweth the way:—that is enough. He has promised to be with

me in the way—that is more than enough. *It is well*; that is, God is mightier than I am. He can make this dying and painful way, the way of life, the way of comfort, the way of joy, as well as holiness. He has done it a thousand times; I have seen it done. What child is he whom the Father chasteneth not? I would be a son but not scourged. I am a fool, whom even experience can scarcely make wise. I see———and———and———whom he does not chasten: all professors—but are they sons? I see———and———who are sinking under their troubles, and go to Satan for comfort because they are not sons. *It is well*; that is, He is better than I am. He has *thoughts of peace*, while I indulge *thoughts of evil*. He means better than I can give him credit for. He asks me nothing but time and trust, in order to make the whole plain and gracious to my eye: “No,” say I, “shew it now, and it sufficeth.” What! saith he—“Am I alone not to be trusted? How many of my creatures have you trusted for what you could not see! How often have you rested on dust and ashes, as on a sure foundation! Go—Go—and learn your horn-book, and then you will say without stammering, *It is well*.”

Wednesday morning.—Pain left me after the above was put down, and then it was thrown aside: but returned this morning at four o'clock and drove me from the bed to begin again. But with nothing new. *It is well*. God is more *Holy* than I am, and will burn up the dross. He is more *faithful*, and does not forget his promise, to purify the sons of Levi, that they may present a pure offering and then be offered up themselves. *Cecil's Life.*

Select Sentences on Affliction.

There is not a plant upon earth, how unsightly and bitter so ever, but hath an end for its being. God, likewise, hath not intended his providential works, however disagreeable to our senses, but for some just purpose and design. There is a *needs be* if we *fall into divers temptations*. *Christian Remembrancer.*

Salt brine preserves from putrification: so do affliction the saints from sin. *Brooks.*

Afflictions contribute to the mortifying and purging away sins. The Jews under all the prophets' thunderings retained their Idols, but after their Babylonish captivity, it is observed, there have been no Idols found amongst them. *Brooks.*

The rising waves did but lift Noah's ark nearer to heaven. Afflictions lift up the soul to more clear and full enjoyments of God. *Brooks.*

Christian graces are like perfumes, the more they are pressed the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

Mason's Select Remains

As snow is of itself cold, yet warms and refreshes the earth; so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.

Ibid.

Corrections are pledges of our adoption, and badges of our sonship. God had one Son without sin, but none without sorrow.

Brooks.

A gracious woman in deep affliction was once heard to say, "I mourn, but I do not murmur."

Jay.

We have read of one, who, when informed that her two sons, her only children, were drowned, said in all the majesty of grief, and with an heavenly composure, "I see God is resolved to have all my heart, and I am resolved he shall have it."

Jay.

"I will hedge up thy way with thorns." The hedge here spoken of is the hedge of affliction, composed of some of those thorns and briars which sin has so plentifully produced in this wilderness world. The metaphor is taken from a husbandman, who to keep his cattle in his pasture, and prevent their going astray, fences them in; and the sharper the hedge the better. Thus God resolves to make our roving difficult. If we will go astray, we must smart for it.

Jay's Short Disc.

God loves his children too well, and hates sin too much, not to chastise them for it.

Mason's Crumbs

We are prone to look at our miseries through a magnifying glass, and at our mercies through a diminishing one. Hence we are so miserable under present distress, and so ungrateful for past favours.

Mason's Crumbs.

God makes use of affliction to bring his people near to himself. As Absalom, with all his kind invitations, could not prevail on Joab to come to him, until he had set fire to his corn fields. So when the displays of divine love, and the invitations of the word, prove ineffectual, God sends the fire of affliction and burns up that in which they delighted. Then they come. *In their affliction they seek me early.*

J. C.

Obituary.



Mrs. MARY BURFORD.

Died at Stratford, in Essex, April 1, 1812, Mrs. Mary Burford, widow of the late Mr. Samuel Burford. She was a native of Buckinghamshire. Her father was a minister; who, if not stated, preached occasionally. In sentiment, he was an Arminian; but of respectable character. He died when Mrs. B. was about nine years of age. She was accustomed to go to meeting from a child, and had her attention arrested, and her thoughts occupied by divine truths whilst very young. Her heart, like that of Lydia, was opened to attend to the things laid up to mental view, in the ministry of the word, and in christian conversation: and, like Mary, she pondered them in her heart; so that by this means, attended with regenerating and sanctifying influence, a gradual and almost imperceptible change was produced, in her understanding, heart, and life.

She had an Uncle, in Somersetshire, (Mr. Adams,) who was a minister and a calvinist. She could not but recollect, and sometimes mention, a visit which he made her father, and the conversation, or rather, controversy, which took place between them; and the confusing and perplexing effect it produced on her mind.

On her father's death, she went with her mother into Somersetshire to live with her uncle, which proved very agreeable to both parties, and of spiritual advantage to his niece. She soon gave convincing evidence of her christianity, and was encouraged to profess it publicly; which she did

by being baptized, and uniting in fellowship with a christian church. In a little time, she became high in the estimation of her uncle, and of many other persons.

Mr. Samuel Burford living then in an adjacent part of the county, became desirous of forming a union with a person of so respectable character. Mr. Adams discovered some concern and reluctance on the apprehension of parting with his niece. But she had formed such an high opinion of Mr. Burford, of his ancestors, and some branches of the present family, with respect to their piety, &c. that she was induced to become intimately connected with him and them.

Soon after their marriage, Mr. B. was invited to settle in Stratford, and discovering an inclination to accept the invitation, it proved a great trial to Mrs. Burford, and to her Uncle. With a view to prevent their going, and to induce them to abide in the country, he offered to take them into his house, and make over all his property to them. This was a difficulty; but it being surmounted, they came, about 50 years ago, and fixed their residence here. This removal and settlement was never after regretted by Mrs. B. on account of the superior religious advantages she enjoyed in fellowship with the church of Christ in Little Prescott Street, then under the pastoral care of their relative, Mr. S. Burford; and afterwards, for a series of years, under the ministrations of her highly esteemed pastor, Mr. Abraham Booth; and of late years, under Mr. Newman's ministry, in Bow. She

had travelled in the country, on a Lord's-day, fifteen miles, in order to attend on the word and worship of God—but here, she considered herself, as it were, at the Fountain Head.

During this long term of fifty years, she proved an honorable and ornamental member, both of civil and sacred society; and her conversation was *such as becometh the gospel of Christ*. She was conscious of many defects; but they were lamented. Many were her conflicts with her spiritual enemies. She met with much opposition and resistance by the operation of legality—the *law of sin warring against the law of her mind*, and the evil that is in the world. On account of which, she had her seasons of discouragement; and once, to her son, she expressed it in the language of some of the Israelites, under their leader Joshua; who doubted their final conquest, or extermination of some part of the Canaanites, because they had *chariots of Iron*. But she had a superior leader, and Captain of Salvation to look up to, on whom to rely; and through whom, she is now become more than a conqueror. Her manner of living was abstemious and very moderate; in this she consulted her ease and health, both of body and mind, and real enjoyment, and has lived to the advanced age of seventy-three years.

About 12 months ago, she had a fall, by which she felt herself somewhat injured; but she continued tolerably well till within a few months of her departure; when she began to perceive increasing debility and inward decay. She lived in an *habitual remembrance* of death, and often viewed it in its solemnity and important consequences. At the

same time she thought she should see it in a greatly increased point of light, in its *near approach*. This accorded with an observation of Mr. Booth; of which she was reminded, he said, he “Thought of death every day, but believed he should think very differently concerning it when the time came.” She observed a rapid alteration in the state of her health, and several symptoms that indicated an approaching dissolution. But though she now viewed death *as near*, and in *all its solemnities*; yet no one ever so closely marked the *symptoms* of its *near approach* with a greater degree of *fortitude* and *serenity*. Notwithstanding her early and long course of piety and circumspect conduct, she was, on some considerations, inclined to class herself among the chief of sinners, and thought the language of the Publican as suitable for her to make use of now, as ever was; and she grounded all her hope and confidence of final acceptance, on *sovereign, free, and abounding mercy in Christ*; and through his mediatorial work on earth and in the heavenly sanctuary. She viewed his mediatorial work as *perfect*; and that, any thing were left for her to do to procure or merit pardon and acceptance, it must remain forever undone. She had met with some very trying circumstances in reference to which she said, “Patience must have its perfect work.” To a friend who visited her, she said, “Oh, for a strong and lasting faith, to credit what the Almighty saith.” *Trust him at all times*. The day before she died, she had a few *little matters* to arrange, which she did with perfect recollection and composure. Mr. Newman calling to see her, she again expressed

the ground of her confidence, and cheerful hope to him. On leaving her the same evening, I said, I should like to see you in the morning. She said, "Do, I am glad to see you." I called in the morning, and found her quite serene. She looked at me with a pleasant countenance, and said, "Here I am."—And, if she had been meditating on an apostolic prayer, in Ephesians, she said with some degree of animation and ardor, "Oh, he is able to do exceeding abundantly more than we can ask or think." I said yes; and then reminded her of those exceeding great and precious promises, all of which are *yea* and *amen* in Christ; and also of the divine faithfulness, by adding, "Faithful is he which calleth you, who also will do it." To which she expressed a strong assent; and on which she appeared to place a steady and cheerful reliance. At her request I then spent some time in prayer, and a little time took, as it proved my final leave of her.

In the course of the morning, it should seem, that a momentary gloom might come on, as she is heard to say, "Why art thou cast down, O, my soul; and why art thou disquieted with mine iniquity? Hope thou in God, for thou shalt yet praise him." She

asked her daughters, then present, if her hands did not smell deathly, and added, "I am not afraid of hearing you say so. She became a little restless and expressed a desire to sit up a little, and to have her dress adjusted, which she did. She perceiving some alteration in her face, requested to look in a glass, and, therein beholding the death-like appearance of her countenance, she shed a tear or two, and in a few minutes reclined her head and gently expired. Thus she had lived, and thus she died—if it may be called dying. To use the language of sacred writ, in this case, she *fell asleep*. She gave no direction concerning a funeral text, nor sermon. The subject Mr. Newman made choice of on this occasion was very appropriate, grounded on 2 Cor iv. 14. *If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* The improvement of this event was suitably pointed out to a numerous audience, and to a large number of relatives, many of whom came from a considerable distance, to shew their respect to her memory. Suffice it to add—She was generally respected, but by those most who knew her best.

E. G.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Design of God in blessing
*A Sermon, preached at Salt-
 s Hall, Feb. 23, 1812, for the
 Benefit of the Royal Lancaster-
 Institution: with an Appen-
 dix, containing Notes and Illus-
 trations from various Writers. By*

John Styles. 8vo. pp. 114. Gale
 and Curtis. 2s 6d.

Persons who have been habitu-
 ated to the use of the sacred vo-
 lume, and whose minds, from
 very infancy, have been imbued
 with a knowledge of the momen-

tous facts, and doctrines and precepts, and principles of holy writ—persons whose mental perceptions and moral feelings have grown up under impressions derived from this source of all that is wise, fit, or lovely among men, can but very faintly conceive of the mental character and moral notions of that class of their fellow mortals who have existed and still exist without any communication of the *Light of Life*. We have read many a prayer of Parent, and Patriot, and Friend, offered up in the fulness of the heart for the objects of their affection—but we do not recollect a more benevolent wish, especially if we consider its extent, and the objects it embraces, than that of our venerable Sovereign, which has been often referred to, and which very properly forms a motto to Mr. Styles's discourse; "It is my wish, that every poor child in the kingdom may be taught to read his bible." If a few advocates for ignorance had not forced themselves into notice, we should have supposed that there had not been a dissentient voice in the whole empire, but that every one, of every class, would have been ready to repeat the wish of the Sovereign. We are happy, however, to find that maugre all the outcry raised against it, the vox populi is in favour of instruction being given to the poor, although there may be some difference of opinion, even among wise and good men, respecting the most suitable and efficient mode of communicating that instruction. It is one of the most pleasing features in these calamitous times, that our Princes and men of rank are the avowed Patrons of Institutions for disseminating the Scriptures, and the means of mak-

ing them efficient, by making them accessible to the poor.

The very respectable author of the Sermon before us, ranks among the most able advocates of the Lancasterian System. His details of that worthy man's exertions are extremely interesting; and the mass of information in the Appendix is in a high degree gratifying. We select a short extract, for the pleasing information it bestows, and the peroration, as an example of genuine eloquence never engaged in a better cause.

"In the course of four years he has travelled nearly seven thousand miles, delivered a hundred and forty-one lectures, and established ninety-five new schools in different parts of England and Scotland. He is now journeying through Ireland; and it is calculated that he will establish schools in that benighted country for the education of, at least 60,000 poor children! It is remarkable with what zeal both Roman Catholics and Protestants unite with him in this glorious design. They view with no jealousy a man who simply tells them, that his charter is the Bible, his only object, to enable them to read the book which they both hold to be the word of God, and the foundation of their mutual faith. We may, indeed, assert, without any fear of contradiction, that as many as 100,000 children are every day instructed in useful and in religious knowledge, who, but for the exertions of Mr. Lancaster would have remained in the grossest ignorance."

"My brethren, I ought to apologise for having detained you so long. My heart is full of the subject, and I am anxious that you may both understand and feel it. Perhaps your sentiment

may not be in unison with mine; but I certainly think that the general establishment of the Lancasterian System of Education will form a new æra in the civilized world. The next age will shine with a brightness unknown to all the past; a virtuous populace will rise as the column of our strength, and the glory of our land. We shall become an example and a blessing to other nations; and the cause of knowledge receiving an impulse here, shall move on with irresistible energy, till it cover the whole earth. But I view the subject of general education in relation to an interest, in comparison of which all the interests of time are less than nothing. Education is the voice of one crying in the wilderness, "Prepare ye the way of the Lord." It is the Elijah which precedes the second coming of the Son of Man. The millennium, I fondly hope is beginning to dawn. If it be not so, what do the signs of the times indicate? What means the ever active spirit of christian benevolence and ardent zeal, which is every day increasing among us? We must be perversely or stupidly blind, not to perceive that the glory of the Lord is visiting his church. From every quarter the Gentiles are coming to her light, and kings to the brightness of her rising. The consoling declarations of the prophets appear, even in these days of conflict, to be fast approaching their completion; the brightest visions of our poets seem on the point of being realized, when

"The dwellers in the vales and on the
rocks
Shout to each other; and the mountain
tops
From distant mountains catch the fly-
ing joy,

Till nation after nation, taught the
strain,
Earth rolls the rapturous Hosanna
round."

"As sure as the voice of prophecy has foretold them, these glorious times will arrive; and we in our generation are called to the distinguished honour of acting as instruments in the divine hand to hasten their approach. We are invited to the privilege of humbly combining our efforts as "workers together with God." "Let us then work while it is day; the night cometh, when no man can work. The opportunity is now in our hands: we shall soon go hence, and be no more seen."

As an evidence that Mr. Lancaster's schools are founded on the broad basis of general usefulness, irrespective of advantage or accession to any particular sect, we add an extract from the Appendix.

"In these schools the fact most assuredly is, that no advantages are given to any one creed over another. It is evident to whoever has eyes not blinded by prejudice, wherewith to see, that no object naturally can be nearer to the heart of Mr. Lancaster than to treat in his school all creeds with the most exact and scrupulous equality. His very enemies allow that he is an enthusiast for the education of the poor; that he wishes to see them taught, and to be the instrument of teaching them, to the greatest extent; universally, if possible. But to meddle with the creeds of the children in his schools; to afford advantages to one creed, disadvantages to another, would be the most obvious and infallible course to drive the children from his schools; to defeat his own most darling purpose. The only plan, upon

which he can so much as hope to carry that purpose into execution, is that of treating creeds with absolute and perfect equality, that so the children of no class of Christians may be deterred from resorting to his schools. If then a man's strongest passion be allowed to constitute his strongest interest; and if a man's strongest interest afford the strongest security for his conduct, the public has the strongest security of which human affairs admit, that Mr. Lancaster will observe strict equality towards all creeds in the teaching of reading and writing.

Nor is this all. There is, moreover, the evidence of facts. Of the thousands of children to whom Mr. Lancaster has taught reading and writing, it is not known that so much as one has adopted his religious creed. One fact is remarkable: of all the youths of whom he has made choice to train for masters, not one has been distinguished as being of his own religious persuasion. Can there be a stronger proof than this? Considering the cry that has been set up, what is truly remarkable is, that of these selected youths the greater part have belonged to the Church of England; and while under the tuition of Mr. Lancaster, and boarded and lodged in his house, regularly attended (and attend) divine service in the parish church.

Addresses on Practical Subjects: containing an affectionate Exhortation, designed to encourage an Early attendance on the worship of God; Letters on Moral Obligation and Christian Obedience; a Letter on Marriage: and the substance of a discourse delivered on the 25th Anniversary in the Ministry. By James Upton, Minister of the Gospel in Church

Street, Blackfriars Road. To which is added, *Piety the best Portion.* Button, &c. 2s. 6d. bound.

The Station of a *Good Minister of Jesus Christ*, watching for SOULS, is that of incessant vigilance, unabating labour, and awful responsibility. The Author of this neat little volume has occupied that station, with honour and usefulness, for a long series of years. He has not been without *fiery trials*, but his Supporter was almighty, and his Success, through divine Grace, has been abundant. In the course of his ministry many circumstances would arise among his flock that required the counsels and admonitions of fidelity and love. Some of these, when printed, would naturally be acceptable to spiritually-minded hearers, and they could not be otherwise than useful. The volume in our hands is a collection of such Pieces. Such are the claims which it presents to the religious public for their attention, nor can these claims be without effect. We think the "Letter on Marriage," and "Piety the best Portion," should be in the hands of all unmarried professors.

That our Readers may have a taste of the Author's manner and matter, we select the following from the Anniversary Discourse.

"First, my Brethren who are Deacons, study the scriptural qualifications for your office, and while you are called to serve tables, endeavour to serve the souls of our poor friends. Not only cause the widow's heart to sing for joy, by alleviating her sorrows, and supplying her necessities; but by your friendly visits, conversation, and prayers, endeavour to comfort and edify her soul. Your conduct, example, and in-

fluence may greatly encourage the heart of your pastor, or they may tend to weaken his hands. Permit me to say, in the language of a brother of our denomination, 'Give to the minister I love, for a deacon, a man in whose house he may sit down at ease when he is weary and loaded with care; into whose bosom he may freely pour his sorrows, and by whose lips he may be soothed when he is vexed and perplexed; by whose illuminated mind he may be guided in difficulty; and by whose liberality and cordial co-operation he may be animated and assisted in every generous undertaking.' Such characters are real blessings to society; and to animate your souls, remember that such shall receive a great, a gracious reward; even a crown of glory, which will never fade away.

My Brethren and Sisters in general, consider one another to provoke to love and to good works. Examine closely into the state of religion in your own souls. It does not, by any means become me to indulge groundless suspicions; but I ought to be jealous over you with a godly jealousy, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in Christ. Do not rest in a mere profession of christianity; but look well to yourselves, as to the reality of a work of grace in your own souls. "If any man have not the Spirit of Christ he is none of his." Have ye received the Holy Ghost as the Spirit of life, light, and truth? Does Christ dwell in your understanding, conscience, and heart, as the only hope of eternal glory? Is he really precious to your souls individually? It was the Savi-

our's serious question, "Whom say ye that I am?" Do you feel the constraining influence of the love of Christ in your hearts? Is it the principle of action in your souls, and the powerful motive to evangelical obedience to the will of God? These interrogations are the fruit of pastoral affection, and are proposed from the kindest motives."

The Mite: or, an Outline of a Plan for adding to the Christian Treasury, by a mode peculiarly practicable and easy to all, many thousand pounds annually, for the further propagation of Religion throughout the world; probably at least Ten Thousand Pounds per Annum, to the funds of The Bible and the different Missionary Societies. Button.

We have read of an author, who in giving directions respecting the number of copies of his work which should be printed, began by calculating the number of families in the British Empire; assuming that every family would find its interest in having at least one copy. He left out of his calculation, it should seem, that by far the greater number would never hear of his book, and that a very large majority of those who might be informed of its existence, would give themselves no trouble about it. We are unwilling to throw cold water on any practical scheme for the benefit of our fellow men, however trifling its first appearance; but we cannot advert to the project laid before us in *The Mite*, without being put in mind of the fore-mentioned author. But our readers shall judge. Taking the population of the empire at 17,000,000, and throwing off 7,000,000, as probably not well-inclined to the object announced

in the title-page, the writer calculates that *one*, at least, out of every *hundred* of the remainder, might be induced to subscribe a *farthing* a week, or *half* that sum, for the objects he wishes to promote. It is easy to calculate on paper what the aggregate of these *mites* would be; but if the Projector should be asked, *how* a *million* of individuals are to be brought acquainted with his scheme—and induced to act upon it with effect? In all probability he has not as yet calculated the means of obtaining *ten thousand* zealous patrons, who will each exert himself to engage an *hundred* contributors, and to collect their *mites*, in order to remit them to the Treasury. Perhaps, among all his figures, he may not yet have estimated the expense of paper, print, time, and labour, *necessary* for the bare communication of his plan to a sufficient number of persons, from whom it would be rational to expect the number of *zealous patrons* we have put down as essential to its success.

Travels in Greece, Palestine, Egypt, and Barbary, in 1806 and 1807. By F. A. de Chateaubriand. Translated from the French by Frederic Shoberl. 2 vols. 8vo. £1 14s 0.

The Events recorded in Sacred History are not only of the most astonishing and sublime description; but they bear with them a momentous consequence, affecting most deeply the interest of every child of Adam. If men of classical taste may be permitted to visit the shores of Italy and Greece, and explore in person the scenes made familiar and interesting by the studies of their youth and the enjoyments of their literary hours—if, standing on clas-

sic ground, they may be allowed to describe their feelings with enthusiasm, and relate them afterwards with delight—If less favoured individuals, confined to their own country, may find a high degree of gratification in being made, as it were, companions of these Travellers, by means of their writings—Can it be wondered at that the Scenes of Scripture Events should present the most interesting attractions to the Biblical Student? If he should realize a personal interest in the transactions there recorded to have taken place, who can describe his feelings, when he views the land promised to the father of the faithful—traverses the scene of Israel's bondage—contemplates on the spot the progress of their deliverance—or, finally, enters upon that portion of the habitable globe honoured by the abode of the divine Redeemer, and handed down to our veneration in connection with his ministry, his miracles, his sufferings, and his resurrection? If such a man should relate his travels, will they not command a listening ear? If he should record them, can he be read with indifference? From such sources, we doubt not were derived the multitudinous pilgrimages from all parts of Christendom to the Holy Land, which though they have gradually lessened for several centuries, are far from being extinct, even at this day. By this means a series of evidence in support of one class of biblical relations has been accumulating with every age, and these again have become tributary in support of the general truth of sacred history. This is our reason for introducing to our readers the grandson of the celebrated Malesherbes, whose motives for visiting Palestine were in ac-

cordance with those we have glanced at.

His narrative of the taking of Jerusalem by the Crusaders will be a new subject to most of our readers; and his whole account of that city is peculiarly interesting and entertaining. Such indeed is the general character of the work.

Religious Books lately Published.

1. The Fathers, the Reformers, and Public Formularies, of the Church of England, in Harmony with Calvin, and against the Bishop of Lincoln. To which is prefixed a Letter to the Archbishop of Canterbury, on the Subject of this Controversy. By a Layman. 8vo. 6s.

2. A History of the Translations which have been made of the Scriptures, from the earliest to the present Age; throughout Europe, Asia, Africa, and America. Composed chiefly with the View of ascertaining in how many new Languages the British and Foreign Bible Society has been the Means of preaching the Gospel. Now published as an Appendix to a late Pamphlet, entitled, an Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in Cambridge. 4s.

3. Sermons on various Subjects, and Letters to an Undergraduate at the University. By the late Rev. William Alphonsus Gunn. To which are prefixed Memoirs of his Life. By Isaac Saunders, A. M. 8vo. 10s. 6d.

4. Four Sermons, preached before the University of Cambridge

in November, 1811, on the Excellency of the Liturgy; prefaced with an Answer to Dr. Marsh's Inquiry, respecting "The neglecting to give the Prayer Book with the Bible." By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge.

THEOLOGICAL NOTICES.

On the first of June was published Part 1. Price 5s. to be continued Monthly, and Number 1. Price 1s. of a New Edition of the Holy Bible; containing the Old and New Testaments, according to the Public Version; with Explanatory Notes, Practical Observations, and copious Marginal References. By Thomas Scott, Rector of Aston Sandford, and formerly Chaplain to the Lock Hospital.

Mr. John Bellamy is preparing a History of all Religions, containing an account of their rise, decline, descent and changes, from the earliest times to the commencement of the Christian Religion.

The Rev. A. Campbell, of Pontefract, has in the Press, a new edition of Bishop Jewel's Apologia, to which he has added historical notes, and Smith's Greek translation.

The Rev. Robert Walpole has in the Press, an Essay on the Misrepresentations, Ignorance, and Plagiarisms of certain Infidel writers.

Speedily will be published, an Essay on the Authenticity of the New Testament; with a short account of ancient versions, and some of the principal Greek manuscripts. By J. F. Gyles, Esq. A. M.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

MEMOIR OF THE TRANSLATIONS.

Extract from a Letter addressed to the Society.

Serampore, Aug. 20, 1811.

Very dear Brethren,

WE once more, through you, address the Christian public in Britain and America, on the subject of Translations. While seventeen years are now elapsed since a commencement was made in the work, in the Bengalee languages, and nine since our views were extended to the languages around us; five have elapsed since we communicated our plan to the public by publishing the first memoir on this subject. This therefore may be a proper point on which to take a stand, and review the good hand of God upon us since we have undertaken the work, as such a retrospect may both furnish matter of gratitude for past mercies, and of encouragement relative to what is further needed to complete a work which seems so peculiarly his own. In doing this it may be advantageous to notice the Versions already printed; those now in the press; those preparing for the press; and finally, certain circumstances of a miscellaneous nature, favourable to the work.

1. *The Versions already printed, and now circulating in India,* comprise five languages; namely, the Bengalee, the Sungskrit, the Orissa, the Hindee, and the Mahratta.

In the first of these, the *Bengalee*, we have been enabled to complete the Sacred Oracles; and since the last memoir, a third though small edition of the New Testament.

2. In the *Sungskrit*, to the New

Testament, making a volume of nearly 600 pages in 4to. has been added the Pentateuch in a 4to. of about 500 pages. Of this we have printed only six hundred copies.

3. In the *Orissa* language, the whole of the New Testament has been printed, and two volumes of the Old, namely the Hagiographia and the Prophetic books.

4. In the *Hindee*, the New Testament is published in a 4to. volume of 600 pages. The calls for it render it probable that a second edition will be wanted at no distant period.

5. In the *Mahratta* language, the New Testament is also printed in an 8vo. of nearly 800 pages. A friend who resides in the Mahratta territories tells us that many read it there with much avidity. Both the Hindee and the Mahratta Version have issued from the press in the course of the last year.

II. *Those Versions of the New Testament which are now at press:* these are four; namely,

1. The *Seek* version. In this we have advanced as far as Mark. Our brethren Chamberlain and Peacock at Agra, will be able to put the Scriptures into the hands of the Seeks, and probably assist in the improvement of the version.

2. The *Chinese*. In this language the Gospels of Matthew and Mark are printed. As the impression, however, is intended more for correction than for extensive circulation, only a small number of copies have been yet struck off. The two remaining gospels will perhaps be a little delayed. One of the youths engaged in studying Chinese has suggested an improvement in the

mode of printing, which we have reason to believe will enable us to equal, if not exceed, the Chinese in the beauty of their printing; and to print the whole of the New Testament at an expense so small as scarcely to admit of credit: in an edition of ten thousand copies, (and the type will admit of 50,000 being thrown off) the expense of merely printing a quantity of letter-press, equal to the English New Testament, would be less than one penny per copy sterling. The importance of this in diffusing the Scriptures through that vast empire, which to a certainty will some day be thrown open for all to enter who love the souls of men, must be beyond calculation. Meanwhile the temporary delay necessary for completing the improvement in printing will be more than compensated by the improvement of the youths who are studying the language, and the superior correctness of the translation when actually put to press. Relative to the progress of the translation, Mr. Lassar has finished the New Testament and has advanced as far as Numbers in the Pentateuch.

3. The *Kernata*. The New Testament in this language has been ready some time. Having of late cast a fount of types in the Telinga, between which language and this there is a considerable affinity, by adding ten or twelve characters to that fount, we shall be able to put this version to press without delay. The Pentateuch is also nearly finished.

4. To these may be added the *Telinga* New Testament. The three gospels prepared by our deceased and much-esteemed brother, Des Granges, are, by order of the Corresponding Committee, now in the press at Serampore.

Besides these four versions of

the New Testament, several volumes of the Old Testament are also in the press, as the Pentateuch in Mahratta and Hindee; the Historical books in Sungskrit and Orissa; and a second edition of the Pentateuch in Bengalee.

II. *The Versions preparing for the press*.—There are,

1. The New Testament in the *Burman* language, which is steadily advancing under the care of our brethron Chater and F. Carey. A large volume of Scripture extracts has already been printed in that language.

2. In the *Maguda*, the learned language both of the Burman Empire, and of Ceylon, in the study of which our brother F. Carey has made so successful a commencement as bids fair to terminate in a version of the sacred Scriptures into that language, equal in precision to that in the Sungskrit.

3. In the language of *Cashmire*.—About 18 months ago facilities were afforded for commencing this language; and from the steadiness and ability of the pundit engaged in the work, we have reason to believe that a version of the New Testament will be completed by the time providence gives us a brother to send into that country.

From this brief sketch, dear brethren, you will perceive the progress we have made in the work which we have undertaken. So far indeed is it advanced, that, the Chinese excepted, (helpers in which we have in abundance,) of all the languages in which we had engaged, only three remain for us actually to examine: namely, the Telinga, the Kernata, and the Cashmire.

IV. *Circumstances favourable to carrying forward the work towards perfection*, which, when we

commenced it did not exist, and of some of which we then had little positive expectation.

1. *Types* in the different languages. Of these the only one in which we had at that time actually succeeded, was the Bengalee. Of the other characters used in India, the Deva Nagree excepted, we had seen little or nothing in print, and although we believed it possible to fabricate them here, doubt still hung in some degree over the attempt. Our succeeding however in a fount in the Orissa character completely removed every apprehension, and was followed by a beautiful fount in the Deva Nagree, the original character of India, and the parent of all the rest. To this have succeeded founts in the Mahratta, and the Burman, with a complete fount of the Telinga, containing nearly twelve hundred separate forms of characters; the expense of the pattern alone in England, at the cheapest rate, would have been £600 exclusive of metal, and the expense of casting; this fount serves also for the Kernata. A fount in the Seek is the last we have completed; but we are preparing others in the Tamul, Malay-alim, and Cingalese, at the request of the Calcutta Auxiliary Bible Society: these, with the Cashmire, will complete our number, and enable us to print the Scriptures in every language in India. To the improvements already mentioned in the Chinese it is only necessary to add, that, with cheapness and beauty, it unites that great desideratum in Chinese printing, the facility of correcting any version at will, and even with greater ease than can be done in the Roman character.

2. Another circumstance of im-

portance to the work is the improvement we have been able to introduce into the manufacturing of the *paper* of India. The materials from which this Article is made, grow in such abundance as to enable the natives to afford it at a third of the price of English Paper. Their mode of manufacturing it is such, however, as to render the books made of it invariably a prey to worms and insects in the space of five or six years. This has induced us to turn our attention carefully to the subject, and to commence a manufactory under our own direction, from which we have now the satisfaction of seeing paper produced which has remained untouched by worms when placed for a considerable length of time among paper already half devoured.

3. Another of these circumstances relates to the *number* of brethren, and other friends, who are now able in various ways to assist us in carrying forward the work. Divine providence has given us brethren in various countries, some of whom are able to go forward with certain translations, and others residing in those countries into the languages of which the Scriptures are translated, will be able in various ways to compare them with the current idioms, and suggest improvements probably of material value. Thus brethren Chater and F. Carey will be able to go forward with the Burman and the Maguda; Brethren Mardon, Chamberlain, and Peacock to suggest improvements in the Hindee, and the two latter to assist in the Seek version. Brother Peter and others, are reading and explaining the Orissa version to the natives of that province; and ano-

er friend is putting the Mahatta Scriptures into the hands of such natives as are desirous of perusing them.

To provide means for carrying forward these translations till they reach the requisite point of improvement, must appear a matter of the first importance to those who have the perfection of the work at heart. This however is not so easy as might at first sight appear. A worthy and highly esteemed friend once observed, that of fifty missionaries and ministers who might arrive in India, he scarcely expected to find more than five able translators, even when those are included who have enjoyed the advantages of collegiate education. It has long therefore occurred to some of us that the training up of a number of youths to the study of the Greek and Hebrew languages, and of the languages of India, most from their infancy, would be an auxiliary in the work, the value of which time alone can fully demonstrate. A Seminary for training up youths so as to fit them for the work of translations in the various languages of Asia, has therefore been for some time under our contemplation. We have laid the foundation of such a Seminary at Serampore, where youths are instructed in the Greek, Hebrew, and Latin languages, while they are acquiring and perhaps conversing in the languages, in which they may properly have to examine the translation of the word of God. This Seminary of course embraces all the rising branches of the Mission families, and such other youths as seem fitted by their capacity and disposition to make a due proficiency in those studies, and assist hereafter in the work.

The number of youths in this course of tuition, is at present TEN, of whom six belong to the family at Serampore. The eldest of these is eighteen, and the youngest nine. All of them have commenced the study of Latin; five of them are studying Greek, and four Hebrew. One of the latter has also been reading Syriac these three years past.

We conclude with acknowledging the generous aids by which we have been assisted in this great work, since our last memoir. Amongst these the sum of £2,000, the fruit of the regard borne to the Sacred Oracles by our brethren in Scotland and England, demands a conspicuous place; this sum although collected before the date of the last memoir, did not reach us till since; it becomes us therefore to acknowledge it with gratitude in this.

The generous benefactions of the British and Foreign Bible Society next demand our acknowledgements. Three times we have received kind donations of £500 since our last memoir, as will appear by the annexed account; for which seasonable and generous aid we intreat their acceptance of our most grateful thanks.

Lastly, we have to mention with gratitude the kindness of our worthy American Brethren, who amidst all the political differences which have unhappily been agitated between the two countries, have still remembered the translations of the word of God as their own cause, and have sent us more than five hundred pounds sterling, for which we desire thus publicly to express our sense of their kindness and brotherly love.

It is from these donations that we have been enabled to carry

on the work, the fund formed in India, being exhausted, and no new one succeeding.

We are, very dear Brethren,

Yours, &c. &c.

W. Carey,

J. Marshman,

W. Ward.

By a letter received from Robt. Ralston, Esq. of Philadelphia, dated Feb. 24, 1812, we are informed of the sailing of our friends for Calcutta, a few days before; and of their carrying with them a further benevolence from the friends of religion in that country in favour of the translations, to the amount of 4964 Dollars and 21 Cents.

EFFECTS OF TAKING THE ISLES OF FRANCE AND BOURBON.

Extracts of a Letter from Mr. Marshman.

July 28, 1811.

"THE expedition against the Isles of France and Bourbon was wisely and humanely planned. The force sent against them was such as, by rendering resistance vain, saved the effusion of human blood. The conquest of these Islands is also an acquisition to humanity. To a multitude of slaves, I suppose much exceeding 100,000, it was as life from the dead. It is too true that the French were highly cruel. These Islands exhibited a scene in which it is difficult to say whether profligacy of manners, or brutal inhumanity was most predominant. A total stop is now put to the slave traffic; and although the slaves are not emancipated, yet their children are declared free, and such restrictions laid on the slaveholders as amount to little less than emancipation in respect of them.

"We have heard from our

brethren in the 14th Regiment whose numbers are increasing. They are now on the eve of arriving at Java, which is said to contain between two and three millions of inhabitants. A member of our church at Calcutta, a pious and zealous young man is gone in the Apothecaries department. We had a letter from him a few days ago."

Extract from the Journals of the Missionaries, received since the publication of the last Periodical Account.

"As John Peter was one day walking abroad, he met with a brahman, a great man in his way, a viragee, (or religious beggar) and a goroo, (or teacher) having many followers attending him over whom he exercised great authority. To him Peter preached the gospel of Jesus Christ. But the brahman instead of attending to it, began to be very angry with Peter, threatening to flog him and his brethren if he found him at his quarters. As the people gathered round them, Peter walked up to the brahman, and grasping his hand, thus addressed the crowd—"See here the diabolical spirit that this man possesses. Out of his heart his mouth speaketh. Can this mouth of his praise God? Can he be a good tree that bringeth forth such evil fruit? Leave these gorooes, and follow Jesus, who is pure and holy." The people were by this divided, some taking one side and some the other. The brahman being let go, walked away."

RELIGIOUS TOLERATION.

The new construction of the Toleration Act, by which contrary to all former usage, difficult and impracticable conditions were required of persons applying to take the oaths and make the

representations, in order to avail themselves of its provisions, for their relief from the penalties of the laws against Conventicles and teachers in religious Assemblies, and which construction was generally acted upon, occasioned considerable apprehensions among all classes of dissenters throughout the empire. The Committee of the Protestant Society for the protection of Religious Liberty, which had its rise from Lord Eldon's bill last year, exerted themselves with very commendable and indefatigable zeal on the occasion; under their direction several Cases were selected, in which persons so applying at the quarter sessions had, on various pretences, been refused; and a Mandamus was moved for in each case, that the law thereon might be ascertained and suitable measures adopted. The Dissenting Public awaited the decision of these cases in the Court of King's Bench with considerable anxiety; and in the meantime the above committee, as also out of the late Rev. J. Wesley's Societies, made such representations to the Government, of the consequences of this new construction of the palladium of religious liberty, as they justly hoped would obtain for the dissenters some effectual relief, should the decision of the King's Bench be against them.

These representations were received with condescending attention, and it was intimated to the gentlemen who presented them that it was most advisable to await the decisions above referred to, at the state of the law being ascertained, such provisions might be made as should meet the necessity of the subject. The mind of the Government on this question may be gathered from the

following Extract of a Letter from Mr. Perceval.

Downing St, April 10, 1812.

Sir,

"Having had an opportunity in the course of the late recess, to consider with my colleagues the subject of your communication on the part of the Dissenters, I proceed to acquaint you, as I promised, with our opinion upon it.

It appears to us, that the interpretations recently given, at different Quarter Sessions, to those Statutes under which Magistrates are authorized to grant Certificates to persons wishing to act as Dissenting Ministers, (and which interpretations, as far as they have hitherto undergone Judicial Decision, appear to be more correct constructions of these Laws, than those which heretofore prevailed in practice,) place the persons, who wish to obtain Certificates as Dissenting Ministers, in a situation so different from that in which the previous practice had placed them, as to require Parliamentary Interference and Relief, to the extent, at least, of rendering legal the former practice; and I shall, therefore, be willing, either to bring forward, or to support, an application to Parliament for the purpose of affording such Relief."

On the 6th of May these questions came to be argued, and Lord Ellenborough made the Rule absolute in each case, which is at present in favour of the Dissenters; but this decision was accompanied with such declarations respecting the meaning of the Toleration Act, and such intimation of doubts as to the decision which he should eventually pronounce, as led the Dissenters to apprehend a tedious, protracted, and expensive

litigation on the questions at issue. This judgment was therefore immediately communicated to Mr. Perceval, and an interview took place thereupon on the morning of the day in which he was assassinated. He then expressed his conviction that parliament ought to interfere, to protect the Dissenters, and his inclination to ensure to them all the relief counteracting prejudices would permit him to recommend.

Since the lamented death of Mr. Perceval, the several Committees have only waited the forming of a new Administration, to renew their applications, and various methods have been taken to call the general attention of the Dissenters to the subject, and to excite in their minds respecting it, a feeling commensurate with its importance. To such an object, we willingly lend our pages, and we believe the following extract from a very judicious Letter, will tend considerably to promote it.

Fleet St. May 25, 1812.

Sir,

“The time appears to be now arrived, when all who are interested in Religious Toleration, should consider what line of conduct ought to be adopted, in order to maintain it inviolate. It is obvious, that from the obscurity and uncertainty of the Law relative to that subject on the one hand, and the disposition which has been recently manifested on the other, to revive the obsolete penal laws of Religious Intolerance, that some legislative measure is necessary; and the question is to what that measure ought to extend? In proportion as the Act of Toleration is obscure, or inefficient, will be the operation of the Five Mile and Conventicle Acts; and therefore as these Acts

are so hostile to the Religious Privileges enjoyed in this Country for more than a Century, it is of the highest importance that the proposed measure, religious persons should with certainty be relieved from their effects, and enabled to worship God, and propagate Divine Truth, without fear of Penalties.

Under these impressions, deeply weighed by our denomination [Wesleyan Methodists] and submitted to your most grave consideration, we object to *any Bill for the amendment of the Act of Toleration*: which Act, by recent proceedings, appears to be so inadequate for the protection of Religious Privileges; nor can we be satisfied with any measure which has not the clear and undoubted effect of legalizing the Religious Rights and Privileges which have been enjoyed by various denominations of Christians of this country for the last century, both with regard to persons who teach, as well as those who hear; and this we are perfectly satisfied cannot be effected without the repeal of the Conventicle, and in part of the Five Mile Act.

We trust that on mature consideration, you will be of the same opinion, and will think it necessary to seek the remedy, for evils we complain of, to the extent above mentioned; not only needful for the welfare of the Religious Body to which you belong, but as intimately affecting various other Christian Denominations, and in general the diffusion of Christianity in this Country.

I would only add, that if a measure should be adopted which would subject all persons, unqualified and unpunished, to take on legal qualification before the

should be allowed to exercise their preaching or teaching talents, it would not only interfere with, and indeed destroy much of the spiritual comfort now enjoyed by Religious Society; but what is perhaps infinitely worse in its consequences, be a grand means of preventing the improvement of the gifts and grace of Young Men, preparatory to any sort of designation to the sacred office of the Ministry; and it is the indispensable duty of the present generation to provide for posterity, and to consider how the very numerous Congregations will hereafter be supplied with a succession of Ministers. It is well known that many of the brightest characters which have adorned the Ministry, among the different denominations of Christians, have been nurtured in a more limited sphere before they have been called out, or have been qualified, to fill the sacred office of public Pastors or Teachers, for which they have afterwards been selected from the various occupations of civil life. They would have entirely shrunk from public duty, and have been lost to the Church of God, as public characters, through timidity and a variety of other circumstances, if, before any sort of exercise or trial of their gifts, they had been compelled to take out a legal qualification.

While the Penal Acts remained obsolete, they were constantly violated by all denominations with impunity; but as a spirit is now manifested to revive and call them into action, it becomes the obvious duty of all denominations of Christians, to unite their efforts, in order that Statutes so generally disapproved, may be repealed.

P. S. The importance of guard-
Vol. IV.

ing the means of obtaining a succession of Ministers will be felt, on considering the number of Congregations in the larger Parishes of England and Wales, given in the following official returns.

Diocese	Churches.	Meetings.
Bath and Wells . . .	78	103
Bangor	52	99
Bristol	59	71
Canterbury	84	113
Carlisle	49	39
Chester	332	439
Chichester	47	53
Durham	116	175
Ely	22	32
Exeter	180	245
Gloucester	46	76
Hereford	51	42
Llandaff	21	45
Lincoln	165	269
Lichfield & Coventry .	190	238
London	187	265
Norwich	78	114
Oxford	50	39
Peterborough . . .	20	30
Rochester	36	44
Salisbury	135	142
St. Asaph	49	95
Winchester	193	164
Worcester	66	60
York	221	404
	2547	3457

Making a Total of 2547 Churches and Chapels of the Church of England; and 3457 Chapels and Meeting-houses not of the Church of England, besides many private Houses used for religious Worship, not enumerated.

N. B. The smaller Parishes, not amounting to 1000 Inhabitants, were not returned.

While the Dissenters were thus preparing to renew their efforts, Lord Stanhope brought a Bill into the House of Lords, which was read the first time on the 2nd of June, and printed, "for the consideration of their lordships." The following is a Copy.

"A Bill intituled an act to relieve Members of the Church of England, and others, from sundry penalties and disabilities."

T b

"Whereas liberty of conscience is an unalienable right of all mankind, and which ought ever to be held most sacred, and whereas a man can only enjoy a thing lawfully when no man lawfully can hinder his enjoying it; be it therefore enacted, and it is hereby enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after

no person shall in any case be liable to any fine, imprisonment, or other penalty, or to incur any disability whatsoever, or to be sued or prosecuted in any Ecclesiastical or other Court, on account of such person's attending any place of Worship, or officiating as a Minister, Preacher, or Teacher at the same, or on account of such person's neglecting or refusing to attend Divine Service, or for keeping or having in his or her house any servant or other person who shall neglect or refuse to attend Divine Service, or who shall be of any religion different from that of the Church of England, or for or on account of such person's defending the principles of his or her religion, either by printing, or by writing, or by word of mouth; any Statutes or Laws to the contrary hereof in any wise notwithstanding.

"Provided always, and be it further enacted, that nothing in this present Act contained shall extend or be construed to extend to allow or to authorize any person to disturb, or by printing, writing, or speaking, or by any means whatsoever to excite any other person or persons to disturb the peace and good order of Civil Society, but that every person so offending shall be liable to be punished according to the laws then in force for the preservation of the peace

"And be it further enacted by the authority aforesaid, that every person who either shall be the Minister, Preacher, or Teacher of any separate and distinct congregation of Dissenters or of Nonconformists, (so to be certified, acknowledged, and declared under the hands of any or more of the persons belonging to such separate and distinct congregation respectively) or shall be a Minister, Preacher, or Teacher, of Dissenters or Nonconformists, and which person shall not have or follow any other profession or calling, save only and except that of a lecturer, schoolmaster, or instructor,

shall (in like manner as the Ministers of the established church) be exempted from serving upon any Jury, or from holding any county, city, district, or parochial office, or from serving in the Regular Militia, in the Local Militia, or in any other military corps whatsoever."

Resolution of the Deputies of the Protestant Dissenters.

At a General Meeting of the Deputies appointed by the three Denominations of Protestant Dissenters for their Civil Rights held at the King's Head Tavern in the Poultry, London, May 7th, 1812.

William Smith, Esq. M. P. in the Chair.

Resolved, That as Protestant Dissenters we cannot be insensible to the value and importance of the Privileges of Toleration and Religious Liberty, which we enjoy under the British Government; nor can we be otherwise than solicitous, that similar Privileges, so far as may be consistent with the general welfare, should be possessed by the subjects of Great Britain throughout all the dependencies of the Empire. We therefore consider it becoming us as the representatives of a large Body of Protestant Dissenters, "to exert ourselves to procure such provisions in the New Charter intended to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that Country, so long as they shall conduct themselves in a peaceable and orderly manner."

Resolved, That the Committee be requested to frame a Memorial on the Basis of the foregoing Resolution, and to present the

same in the Name of this Body to his Majesty's Ministers.

PUBLIC MEETINGS.

NEW CHURCH FORMED.

On Friday, March 24th, (commonly called good Friday) the formation of a particular Baptist Church in Cotton Street, Poplar, was recognized. The morning service commenced at half past 10 o'clock. A few Trustees, several members of different churches in London, and about 200 of the Poplar friends were convened, and spent time in prayer. Mr. Upton presided, and it was generally considered that the great Head of the Church was in a special manner present, which rendered it a pleasant and profitable opportunity.

At one o'clock they retired into the Vestry, which is large and commodious, for a little refreshment, and at half past two again met for public worship. The several persons who had agreed to unite in church-fellowship, and who had been severally baptized on a profession of their faith, by Mr. Button, Mr. Upton, and Mr. Shenstone, were placed in the table-pew before a numerous congregation. After singing part of the 84th psalm, Mr. Newman (Tutor of the Baptist Academy at Stepney) read 1. Cor. xii, and prayed. Mr. Button then explained the origin and meaning of the several appellatives, Protestants, Protestant Dissenters, Baptists, Particular Baptists, and pointed out the nature of a Gospel Church. Afterwards he requested, that some one would relate the steps which had been taken, and the encouragement they had met with, which had induced them to build a place of worship, and to form a new church; on

which one of the Trustees rose and gave a pleasing and satisfactory account. The articles of faith and the covenant agreed upon were then read, and the members were requested to signify publicly their assent to and adoption of them, by rising up and stretching forth their right hands, which was accordingly done; after which Mr. Button addressed the Church in a very appropriate, solemn, and affectionate manner. The ordinance of the Lord's Supper was then administered by Mr. Upton, when about an hundred members from several churches of the same faith and order united in communion with the new formed Church, to testify their affectionate regard for them.

Mr. Upton preached in the evening to a crowded audience from *Jer. xxxi, 12*. Thus the day was closed with sacred pleasure, all praying and indulging the hope that this little flock may be watched over and increased by the great and good Shepherd and Bishop of Souls; and that he may soon favour them with a Pastor after his own heart, to feed them with knowledge and understanding.

ORDINATIONS.

On the 21st April, The Rev. Alexander Inglis, late of Strood, Kent, was set apart to the pastoral office, over the Baptist Church at Brixham, Devon. The preceding evening Mr. Horlick, who itinerates in the adjacent villages, read the scriptures and prayed; Mr. Sprague of Bovey-Tracey preached from *Rom. xi, 29*.

Mr. Chandler of Modbury began the services of the day by reading and prayer; Mr. Sprague of Bovey proposed the questions and received the confession of

faith; Mr. Birt of *Plymouth Dock* offered up the ordination prayer, and gave the Minister an appropriate charge, founded upon *John* xii, 26. *If any man serve me, him will my Father honour*; Mr. Nicholson of *Kingsbridge* addressed the people from *Rom.* xv, 30; Mr. Gleed of the congregational church, *Teignmouth*, closed with prayer. In the evening Mr. Birt prayed, Mr. Gleed preached an impressive sermon from *Jerem.* xiii, 27; Mr. Inglis closed the services of the day with prayer.

Wednesday April 23, Mr. B. Godwin was solemnly designated to the pastoral office over the Baptist Church at Dartmouth. A numerous congregation being assembled, Mr. Horlick commenced the services by reading and imploring the divine blessing; Mr. Nicholson of *Kingsbridge* delivered the introductory address, asked the usual questions of the church and minister, and received from Mr. Godwin an explicit declaration of his religious sentiments; Mr. Inglis of *Brixham* offered up the ordination prayer, accompanied with imposition of hands; Mr. Sprague of *Bovey* gave the pastoral address from *Ex.* xxxiii, 14, 15; Mr. Dyer of *Plymouth* preached to the church from *2 Cor.* x, 8; and Mr. Birt of *Plymouth Dock* concluded by prayer.

In the evening Mr. Sprague of *Bovey* prayed, and Mr. Birt preached from *2 Tim.* ii, 10, and closed the services of the day by prayer.

The services throughout the day were impressive and solemn, the congregation in general affected, and it is believed many were profited. May the waste places of Zion be built up—the peace of

God rule in the church, and the blessings of grace attend the ministration of the gospel.

May 19th, The Rev. C. Caddy was ordained over the particular Baptist Church at Salthouse Norfolk. The Rev. J. Kinghorn of *Norwich* explained the Congregational order of the Church and prayed the ordination prayer. The Rev. W. Ward of *Diss* gave the charge from *2 Tim.* iii, 14; The Rev. E. Manser of *Horsham* preached to the people on *1 Thess.* ii, 8; and the Rev. W. W. Simpson of *Eye* preached in the evening on *Mal.* iii, 16, 17. The Church there having never till now enjoyed the advantage of a resident pastor, having hitherto been supplied from *Norwich*, we hope will feel much more comfortable, and that the Lord will bless his own institution.

NEW MEETINGS OPENED.

Wednesday April 29, 1812, at Mile Town, near Sheerness, in Kent, a Meeting House, recently erected, was opened for the public worship of God, and a new Church formed of the particular Baptist Denomination. At Sheerness and Mile Town there has been a small, but gradually increasing number of Baptists who were members of the particular Baptist Church at Chatham. The distance from Chatham rendered it very difficult for them to enjoy the privileges of Church-relation there. About twelve months since, a very small place, which had been occupied by a few persons in the scheme of universal salvation, became vacant, and was hired by the Baptist friends, who introduced and supported the preaching of the Gospel. It was soon found that the place was much too small to contain the

ners who were inclined to attend; they therefore thought it their duty to build another place, that a larger door might be opened for the preaching the Gospel of grace of God, and seeking the good of immortal souls.

On the morning of the day above mentioned, the public service was begun by Brother Rowland of London, who read the scriptures and prayed; brother Knott of Chatham preached from *Kings* viii, 27; and brother Tidd of Matfield Green concluded with prayer.

In the afternoon, met at two o'clock for the formation of the new church. Brother N. Tidd, a member of the church at Chatham, engaged in the work of the ministry, began with prayer; brother Rowcliff spoke briefly on the nature of Church-Relation; brother Ewbank of Sheerness read the leadings of God in his providence and grace, which were issued in the events of that year. A Letter from the Church at Chatham dismissing, at their request, 6 brethren and 6 sisters to form a separate Church, was read; the declaration of faith and practice, originally drawn up by Dr. Gill, was read and assented to, and the brethren and sisters gave each other the right hand of fellowship. The new church was recognized as a sister Church by their former pastor, and brother A. Mathews, Deacon of the Church at Chatham. Brother Knott prayed; and brother Shenstone of London preached from *Matt.* vi, 10. *Thy kingdom come*, and concluded by prayer.

In the evening, brother Prankin (Independent) of Sheerness began by prayer; brother Shenstone preached from *Matt.* x, 32, and brother Tidd concluded by pray-

er. All the services were well attended, and it was to many a time of rejoicing from the presence of the Lord.

On the Wednesday evening in the succeeding week, two of the brethren, Ewbank and Perry, who had in the interval been chosen by the Church as Deacons, were publicly recognized as called to fill that office, and a discourse delivered on the occasion by brother Knott from *Phil.* i, 27.

Mile Town, in which the Chapel is erected, contains a considerable and increasing population, and there is not in it any other place for the public worship of God. May the undertaking be crowned with the Divine blessing and prove a mean of good to many; *the little one become a thousand, and the small one a strong nation.*

Towards defraying the expense of the Building this little people have exerted themselves to the utmost, and have been liberally assisted by Christian friends in the Neighbourhood, they will, however, be under the necessity of soliciting the aid of the Friends of the Gospel in other places.

New Meeting House, at Harrow on the Hill.

The above mentioned place, which is a brick building that will contain about 250 people, was opened for divine worship May 18, 1812. Mr. Ivimey, of Eagle Street, London, preached in the morning from *Acts* xix, 20. Mr. Austin of Fetter Lane in the afternoon from *Col.* i, 5, 6. Brethren Jarman of Somers Town, Grosser of Watford, Uppadine of Hammersmith, and Keene of London, conducted the devotional parts of the services.

This Town, which is delightfully situated, about ten miles

from London, was one of the places deprived of the light of the gospel by the "Act of Uniformity" passed in 1662. One of the 2000 worthy ministers, who preferred leaving his flock to violating his conscience, was the Rev. Tho. Pakeman, M. A. who was Vicar of this Parish. He was of Clare-Hall, Cambridge. A good account is given of him in the "Nonconformist's Memorial," vol. II. p. 457. It is thus concluded, "He was a grave, sound, pious, sober, and peaceable divine; a strict observer of family order, and conscientious in redeeming time. His funeral sermon was preached by Bishop Kidder, from *Rev. xiv. 13.*"

The expulsion of this excellent man, it is concluded made way for the introduction of *another gospel*. Dry heathen morality, being substituted for evangelical doctrines, produced a long night of darkness. About six years since two persons, (journeyman carpenters) members of baptist churches in the country, had their lot cast in this place, and were very soon the means of procuring some of the London Itinerant Preachers, to visit them. The introduction of the gospel has been attended with good effects. Besides the erection of the Baptist Meeting, and the prospect of a church being soon formed, a New Meeting-house has been built by the Wesleyan Methodists. It is with pleasure, also, we add, that a clergyman of excellent character, and of evangelical sentiments, has been introduced to the parish Church, and is likely to be a great blessing to its numerous inhabitants. May the *Wilderness and the solitary place be glad for them; that the desert may rejoice and blossom as the rose.*

The Horsley District Meeting

for the encouragement of V. Preaching held their seventh yearly assembly at Ch. Gloucestershire, on the Thursday in Easter Week, when Moseley of *Grittleton* and Winterbotham of *Horsley* delivered two appropriate discourses. Mr. White of *Cirencester* presided in the Evening.

The next Meeting is appointed to be held on Thursday the 1st of October next, at Eastcot in the same County; when Burchell of *Tetbury* and Flint of *Uley* are expected to preach.

ENGLISH BAPTIST ASSOCIATIONS

The WESTERN Association including 61 churches, held their annual meeting at Frome, in Wiltshire, on Wednesday 20th of May last.

On the preceding evening Brother Dyer prayed, and Dr. Land preached from *Isaiah 6, But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we are as a faded leaf; and our iniquities like the wind, have taken us away.*

Wednesday Morning, xi. Tended to the business of the Society's fund, which appears to be in a prosperous state, and is hoped will attain the object of its supporters.

Afternoon, iii. Brother P. prayed, brother Birt was chosen moderator, the letters from the churches were read, and brother Shoveller concluded with prayer.

Evening vi. Brother P. of *Shrewsbury* prayed, brother Dyer preached from *Matt. vi. Thy kingdom come*, and brother Tyso closed with prayer.

Thursday Morn. vi. Brethren Toms, Viney, Horsey, and S. prayed. Agreed to admit new churches at *Forton*, Hants; *W.*

ster, Wilts; Shrewton, Wilts; h Street, Bristol; and Isle-
otts, Somerset, into the Asso-
on. The money for the fund,
unting to £176:7:10, was
received, and distributed in
of village preaching and to
poorer ministers.

4. Assembled in the large
hodist Chapel, kindly lent
this occasion. Dr. Ryland
ed; brother Birt preached
Gal. v, 11; and brother
erv from *Psalms* cxxxviii, 2;
Circular Letter was then
, and brother Ward conclu-
with prayer.

In the Afternoon, brother Hol-
y preached from 2 *Pet.* iii,
Grow in Grace, while the
nbers of the Association were
upied in its business.

Evening, vi ½. Brother Flint
ed, brother Winterbotham
ched from *Zech.* viii, 23, *We
go with you, for we have
d that God is with you*; and
her Saunders concluded.

State of the churches the pre-
ng year. Added by baptism
, by letter 69, restored 3,
d 88, dismissed 88, excluded
Clear Increase 218.

The next Association is to be
at Lyme, the Wednesday
Thursday in Whitsun Week.

Reviews of the MIDLAND As-
sation, comprising 25 churches.
sday afternoon, met at three
ock. Brother Davis, after com-
cing the service with prayer,
the Circular Letter, which
approved, and ordered to be
ted. Met again in the even-
brother Mason introduced
service by prayer; the Letters
the churches were read; and
her Griffin concluded with
er.

Wednesday morn. vi ½. Assem-
for prayer; brethren Trot-
, Butterworth, and Fry, were
essively engaged.

½. Brother Morgan read and

prayed; brother Mason preached
from *Isai.* iii. 10. *Say ye to the
righteous, that it shall be well with
him: for they shall eat the fruit
of their doings*; brother Edmonds
from *John* xii. 34. *Who is the Son
of Man?* and brother Belsher
concluded with prayer.

In the Evening, brother Gibbs
began the service with prayer;
brother Griffin preached from
Isai. xxvii. 13. *And it shall come
to pass in that day, that the great
trumpet shall be blown, and they
shall come that were ready to
perish*, and concluded the delight-
ful and instructive services of the
day with prayer.

State of the churches the pre-
ceding year. Added by baptism
53, by letter 6, restored 1. Died
23, dismissed 8, excluded 17.
Clear Increase 12. Number of
members about 1717.

The next Association will be
held at Worcester on the Tuesday
and Wednesday in Whitsun
Week; brethren Draper, Mor-
gan, Butterworth, and Gibbs to
preach; in case of failure, bro-
ther Trotman. The Circular
Letter to be read at Easter Dou-
ble-Lecture; the subject to be
The Excellency of the Gospel.

Unanimously agreed to admit
the second Church at Cosely in-
to this Association under the care
of brother Pickering.

It was unanimously resolved,

1. That the churches in our
connection be recommended to
hold a day of humiliation and
prayer, some day in June, (every
society is left to fix its own time) to
beseech the Lord our God to re-
store peace to this Nation, and to
revive our trade and commerce,
to relieve the distresses of the
Poor; and succeed the ministra-
tion of the Gospel, for the conver-
sion of mankind, in every Nation.

2. That our respective congre-
gations be exhorted to make Col-
lections for the Baptist Mission
in the East Indies.

3. Having been given to understand that some of our brethren intend meeting in London, to take into consideration some measure for the closer union and more effectual co-operation of all the Calvinistic Baptist Churches in the Empire; it was also resolved unanimously, that such an object is highly desirable, and we hope such a plan, under divine direction, will be adopted, as shall meet with the general approbation of the Churches, and greatly conduce to the promotion of the Redeemer's Kingdom.

SOCIETY FOR MISSIONS TO AFRICA
AND THE EAST.

This Society held its twelfth Anniversary on Tuesday, May 19. A sermon was preached at St. Ann's church, Blackfriars, after which a collection was made for the benefit of the institution, which, with donations and new subscriptions, amounted to £328. At two o'clock the annual general meeting was held at the New London Tavern, Cheapside. The Right Hon. Lord Gambier having been called to the chair, the secretary read a highly interesting report of the proceedings during the preceding year. It appears that the society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Sussos. One of the society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars of the society's settle-

ment, who had accompanied teacher on a visit to this country. The missionary confirmed representations of reports respecting western Africa, in an address of great information, simplicity and piety; and particularly testified the society by stating, 72 slave factories, which had existed on that part of the coast before the abolition, and had transported annually 4000 slaves, now reduced to 18, and that though under the vigorous measures of Governor Maxwell, and of naval officers on the coast, were dwindling away.—Mr. Willforce reported from the deputation appointed at the special general meeting of April 24, that he had waited on his Majesty's deeply lamented Chancellor of the Exchequer, and on the President of the Board of Control on the subject of promoting the renewal of the East India Company's charter, the more to secure access of Christian missionaries to India; and that they had found them to be very favourable to the general object, though strongly impressed with a sense of the delicacy and prudence with which measures for the attainment of that object should be devised and executed: as, however, the charter of the East India Company was not to be renewed this year, and as the fatal event which was deplored would lead to the appointment of another head of government, the deputation would anxiously watch over the business entrusted to them, and use proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the society. Lord Gambier was appointed president, and other noblemen and gentlemen, were appointed vice-presidents.